

MESSANGER AND ADVOCATE OF THE CHURCH OF CHRIST.

Vol. 1.

PITTSBURGH, OCTOBER 15, 1845.

No. 23.

ESSAY ON THE GOSPEL.

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Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man, and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned!" From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles,

nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature; so that every creature in the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned: for they who believed not should be damned. This was certainly placing their commission in an important point of light: and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8th and 9th verses. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that you have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yes every creature in it. It mattered not what progress the world had made in the knowledge of other things: in the knowledge of the science of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished; every creature in it must be damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized should be saved; but he, (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, makes it one of the principle items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men. He

did not reprove the Jews for adhering to the law, but because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind guides, a generation of vipers: but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hinderance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been everthrown: for they would have received their Messiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7th chapter from the 5th to the 15th verse. Matthew, 15th chapter from the 2d to the 10th verse.

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Savior's coming in the flesh, was withdrawing from the people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into the kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chapter 12th and 13th verses. Mark 11th chapter 15th, 16th and 17th verses. Luke, 19th chapter 45th and 46th verses. They made void the law by their traditions; and stoned the prophets that were sent unto them. Matthew 23d chapter 37th verse. Whatever was sav-

ing in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in all the world also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chapter commencing with the 20th verse, he thus describes the state of the Gentiles,— "Because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive; that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3d chapter of this same epistle he gives a description of the Jews also, commencing with the 9th verse to the close of the 13th, we have the the following description—"What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are under sin, as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their way: and the way of peace have they not known. There is no fear of God before their eyes." In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the pre-

ceeding quotation, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, and they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed: for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned: for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in all the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction. However humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute for his ordinances and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tythes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclamation by the apostles, and the forms of worship taught by them.

The apostles, however, did not pretend that God never had, at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in the 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus:—"And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying in thee, shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. But in the 1st chapter of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham: that it was before time, being devised in eternity, before the foundation of the world. See the 3d, 4th, 5th, and 6th verses. "Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says: "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will."

We learn the following things from the above saying of the apostle. That the scheme of things by which he and the Saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in him [Christ] before the foundation of the world."

2nd. That they were to be the children of God, through adoption by Jesus Christ.—"Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the council of his own will! That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way;

and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all: for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved by the same gospel or plan of salvation; and if the plan of salvation taught by Paul required men to be born of the water, and the spirit in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but who believe also, that all who will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what is taught by the prophets and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 22 to the 27 verse. "By faith Moses, when he was born was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season: *Esteeming the reproach of Christ greater riches than the treasures in Egypt:* for he had respect unto the recompence of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life which Paul says, was, before the founda-

tion of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1st chapter 16th verse "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." So, let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose or scheme of things, which was devised in eternity, through which purpose of his own will God designed to save them that believed.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from the dead; but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them as was recorded by Matthew, 28 chapter 19 and 20 verses: "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Mark gives the following account of the commission given to the apostles, 16: 15, 16, 17, 18. "And he said unto them, Go ye in to all the world, and preach the gospel to every creature.—He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; and shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Luke records thus, 24: 45, 46, 47—"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the Acts of the apostles, we have account of their first acting on their commission and of their making proclamation at Jerusalem: as, according to the Savior's command they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apostles, 37th, and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, they cried out and said, "men and brethren what shall we do? Then Peter said unto them repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations, baptizing them, with the promise that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in: that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles. Matthew says that the Lord should be with them even to the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world: that is, by confirming the word with signs following. They both say that the people were to be baptized, but neither of them tell us what they were baptized for, only Mark says that the baptized should be saved. Luke throws some light on this subject, that is that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of Pentecost, makes this part of the commission very plain. He tells them to repent and be baptized every one of them in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs shall follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First they were to go into all the world, and teach the gospel to every creature, in the world.

Secondly, those who believed their proclamation, and repented of their sins, they were to baptize in the name of the Father and of the Son and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them; in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands on the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprised the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19, 20, with Mark. 16: 15, 16, 17, 18—Luke 24: 45, 46, 47, 48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people. When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain

and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may credit the persons who have promulgated it. They profess to have had a commission to proclaim it to every creature in all the world. In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few, either believe or embrace it.—It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practise those things which the world considered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being.—And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, the, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1st Corinthians 1st chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom they had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profess to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, that all they that killed them thought they were doing God service, John 16: 16, doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in

relation to the gospel which they preached and such are the feelings which prevail now both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevail among the would-be wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than man: God saves them that believe.—And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effect of receiving the gospel, were limited to a small period of the world: for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surpris-

ed if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

From the Gospel Reflector.
ON PERFECTION.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing.

Perfection in the extended import of the word, is that which is beyond improvement.

Christ commanded his people, saying: "Be ye therefore perfect, even as your Father who is in heaven is perfect." We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when complete. The formation of this earth is the work of God, and when entirely finished, it will be crystallized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is. His power is unlimited; but we have a certain sphere to act in; therefore, our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the laws of the Lord, walk circumspectly, orderly, and harmoniously before him. Therefore, we are disposed to enquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere.

Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere.—James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be perfect as far as the law or the gospel will allow him to be.—Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it. We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed, they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure: for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he has

adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God: therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them, to obey the perfect law which is, first to repent of their sins, or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts. ii, 38,) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of regeneration; third receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the apostles term the first principles of the gospel, and it is self evident that no persons can be perfect in any science without learning the elementary principles of the same. Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the Holy Spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the Gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "the Lord is the same yesterday to-day and for ever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly.

The blessings that the ancients received, and which are for us, are the spirit of prophecy or revelation, and visions, administration of angles, &c.: therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the Spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord, except it is by the Holy Ghost." The more of this spirit that the prophets received, the more they were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them. When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be holy, sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ. Awake! Awake! to righteousness and sin not O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to set down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. OCTOBER 15, 1845.

FAITH—There will be found in this paper a lecture on faith copied from the Book of Doctrine and Covenants, which is the first of a course delivered before a theological class in Kirtland, O. in the winter of 1834 & 5. Faith being the first principle of action in all intelligent beings, and those lectures setting forth that principle in a clear and interesting manner, we thought perhaps we could not interest our readers more than by giving place to one of them at this time; we may copy others of them hereafter, if our space will admit.

THE CONFERENCE, which was appointed to be held in Philadelphia, commenced on Monday the 6th inst. and closed on Wednesday afternoon, after an interesting session of three days. The Spirit of the Lord was manifested greatly in the assembly, and much good we trust, will result from the meeting. Sev-

eral important items of law were given by revelation, and laid down for the government of the saints, which will appear in the minutes, when published.

We have received the minutes as they were taken during the progress of the conference, but they have not yet been prepared for the press, therefore we cannot give them in this No. of our paper, but hope to be able to give them in our next; this however is somewhat uncertain, as we shall not publish them until President Rigdon's return, who deemed it advisable while he was east to make a short visit to the churches in the cities of the sea-board; we look for his return in a few days or weeks at farthest.

FROM THE ELDERS.

We have received a lengthy and interesting communication from Elder James Blakeslee, which came too late for publication in this No. By it we learn that since the conference he has commenced laboring in the ministry, in Athensville, Montgomery Co. this State, about eight miles from Philadelphia, with good success. He has large and attentive congregations, and the people treat him with the utmost kindness and respect. The prospects are that a good work may be done in that vicinity; the people are anxious to hear the gospel in its purity, and many doors are open for faithful Elders in that region of country; we pray the Lord of the harvest to raise up and send faithful laborers into his vineyard, for this, the last time, that the gospel of the Kingdom may be preached to all people as a witness, for the end draweth near.

We have received two letters from Elder Briggs Alden, the last one dated Stockbridge, Madison Co. N. Y. Oct. 2, from which we learn that he has labored principally in Madison and Jefferson Counties. His labors we are happy to learn, have been crowned with success; the Lord has blessed him with the assistance of his Holy Spirit, by which he has been enabled to convince several of the vital importance and necessity of preserving unsullied and unbroken, the order of the government of the church of Christ, as established by the Great Jehovah himself—that a church without a prophet, legally appointed and ordained, is not the church of God, inasmuch

as the Lord has said he would have a prophet to stand at the head, and lead his people, who should be like unto Moses; and has also been so kind and careful as to give the precise manner in which one should be appointed, so that the church need not be deceived, in the event Joseph Smith should transgress or be cut off; which was, that he should be ordained under Joseph Smith's hands to that office and calling; which ordination, no man living, who stood in connection with the church at the time of his decease, had received, excepting President Rigdon—and the Lord has raised him up, caused him to be legally ordained, and qualified him to go forth and be a Messenger before his face, to prepare the way for the second advent of the Son of man—which our heavenly Father is manifesting to many of the honest in heart, by the gift of the Holy Ghost, by revelations, by visions, and by the ministration of heavenly messengers, to the great joy and satisfaction of their hearts.

May the Lord bless and prosper our beloved brother Alden, and shed forth abundantly into his heart, the gifts of the comforter that he may lift his warning voice by the power thereof, and be permitted to gather out many of the honest, thereby laying up much fruit, against the time the Lord of the harvest will come to claim his own, which is drawing near at hand, for he will come and will not tarry.

We learn by letter from Elder Archibald Falconer, that he has been laboring in the interior of Virginia for some months past. He has met with considerable opposition and persecution in some places, having been on one occasion stoned, while in the discharge of his duty; in other places he has been treated with kindness and attention. He has baptized two, and the prospects were favorable for more to come forward soon. He is nothing daunted or discouraged, but feels to rejoice greatly, that he is counted worthy to bear persecution and affliction for Christ's sake and the gospel. May his labors be like bread cast upon the waters.

West Buffalo, Iowa Sept. 25th, 1845.

BROTHER ROBINSON,

DEAR SIR:—Having just returned from Fulton city, Ill. about fifty miles up the Mississippi above this, where I have been laboring about five weeks, inces-

santly day and night, preaching from one to three times every day. I hasten for your comfort, as well as the encouragement of others, to inform you of the goodness of God to me, in crowning my labors with souls for my hire as well as blessing me with his Holy Spirit, to preach his word with power to the satisfaction of a large portion of the people. I am happy to say to you, that through the help of the Lord, I have not only succeeded in breaking down all most all prejudice in this region of country, but was blessed with the privilege of leading fourteen honest souls down into the waters of baptism; three of whom I ordained to the office of elders. I organized the branch last Saturday—broke bread to them on Sabbath—and left on Monday. Brother Edward Rolph, was chosen to preside over the branch. Brother M. Riley a very learned Baptist minister, a Greek, Hebrew and Latin scholar, is one of the three, he intends to travel and preach. Elder Roys Oatman, who was once in the church of Latter Day Saints and lived at La Harp, joined us with his wife, and although they were in the old church they say they never believed the Book of Mormon before; he is now with us, whole hearted in the work; he is ordained and preparing his temporal affairs for the ministry.

Several others in the vicinity of Fulton declared in favor of the work, and were only deterred from doing their duty, by being confined to their bed by sickness, which now rages all over the western country to an alarming extent, (the disease is bilious, and chill and fever;) my own family has not suffered by it, but almost all others have, and when it lays hold on a person, it seems almost impossible for them to exercise faith to be healed. Elder Blakeslee has gone east, and there is no one now preaching in the west to my knowledge, to any extent, except myself; and I have pressing calls more than a dozen elders could fill. O that the Lord of the harvest, would either send or raise up help in the west.

Dear Brother I do greatly rejoice to hear of the prosperity of the cause of our common salvation in the eastern country, and I pray God to remember his afflicted people, and pour out his Holy Spirit on the faithful. He has continued to bless me with his Holy Spirit, and health of body, to labor in the vinyard with joy and success; for which I do thank him. I feel that he is with you, dear Brother, by his Holy Spirit, and I hope with the same blessing of health that I enjoy.

Give my love to all the Brethren there.—Brother Oatman sends his respects to all.

G. M. HINKLE.

For the Messenger and Advocate.

MIRACLES IN THE LAST DAYS.

MR. EDITOR:—We shall endeavour to prove, as I said in my last communication published September 1st, that the traditions of that part of the religious world, who profess

to believe that there was to be no more miracles after the suffering of Christ and his apostles in the flesh, is false. See Isa. 8: 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Notwithstanding we believe we have produced proof sufficient to establish the position we have taken, we have concluded to take a few more quotations from the testimony to establish our position beyond all contradiction; we shall call your attention at this time more particularly on the subject of miracles.

I do not recollect of reading in the Prophetic history of the world, as contained in the Bible, that the Lord ever worked a miracle by the hand of man, or through the instrumentality of man, but what he had a Prophet, or Prophets on the earth at the time. In the days of Moses the Lord established a kingdom in Israel, and he placed the Prophet Moses in their midst for a chief Judge, and gave him Aaron and Hur for counsellors; he also gave 70 of the elders of Israel, and put his Spirit upon them and made Prophets of them and they prophesied. See Numbers 11th chap. 25th verse, "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." I have written the above to show that Israel's Judges and counsellors were Prophets at the first; but concerning the restitution in the latter times, see Isaiah 1st chapter 26th verse, "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called. The city of righteousness, the faithful city." According to the above testimony Israel's Judges will be restored as at the first and counsellors as at the beginning. After their restitution has thus far taken place we have thought to follow their history, and see whether the Lord works any miracles among them. See Isaiah 11th chapter from the 10th verse to the end of the chapter inclusive.—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamoth, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines

toward the west; and they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

It is said in the above quotation that the Lord will utterly destroy the tongue of the Egyptian sea, when the remnant of Israel returns according to the promise. That branch of the Red sea called the tongue remains yet, unless it has been destroyed so recently, that the news of its destruction has not as yet reached us; therefore we know that prophecy has not as yet been fulfilled. Again it is said, with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod; and they shall have a highway, like as Israel had when he came up out of the land of Egypt; in Exodus 14th chapter 21st verse we have the following account, the Lord caused the sea to go back by a strong east wind all that night. If the dividing of the sea was a miracle, who will say the dividing of the River will not be? If any man shall say there will be no more miracles, he and the Prophets for it, if any man speak not according to the law and the testimony, it is because there is no light in him.

Jeremiah said, in view of coming events, that the days shall come, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from all the Lands whether he had driven them. See Jeremiah 16: 14, 15. When the house of Israel wish to speak of the mighty power of God, they say the Lord liveth that brought up the children of Israel out of the land of Egypt; by so saying they bring to mind the miraculous power of God in sending the ten plagues upon Egypt, and dividing the Red sea; the Prophets have given us to understand, that when the remnant of Israel returns, God will work such mighty miracles in restoring them to the lands given to their forefathers, as will cause them to lay aside the old proverb above spoken of, and they will say, "The Lord liveth that led the children of Israel from the land of the North, and all the land whether he had driven them." The sectarian Priests with these declarations in their Bibles, say there was to be no more miracles after the suffering of Christ and his apostles in the flesh.

Again, let me refer my readers to the prophecy of Isaiah 51st chapter 10th and 11th verses, "Art thou not it which hath dried the

sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." The prophet Isaiah has given us to understand, that the Lord will dry up the great deep, and make the depth of the sea a way for the redeemed of the Lord to pass over on, to come to Zion; and who will say it will not be as much of a miracle as was wrought when the children of Israel passed through the Red sea.

Zecheriah has informed us that the remnant of Israel will do many mighty works on their return to the land of their fore fathers. Zach. 10th chapter 11th verse, "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away." If the Prophecy of Zacheriah is ever fulfilled, the remnant of Israel will pass through the sea with affliction; and smite the waves of the sea, and all the deeps of the rivers shall dry up; and who shall say that there will not be as great miracles as there was when Moses stretched his rod over the sea? Well might the Gentiles say, as Jeremiah said they would when they see those things take place, "Surely our fathers have inherited lies, vanities, and things wherein there is no profit."

In the 29th chapter of Isaiah's prophecy, it is stated, that a sealed book would be delivered to one that is not learned; notice what follows: "Therefore behold I will proceed to do a marvellous work among this people; even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." 17th and 18th verses, "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." If the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness, it will be by the means of miracles no doubt. If we should see the whole of the 29th chapter of Isaiah fulfilled, we might possibly consider it a marvellous work and a wonder.

It would be superfluous to multiply quotations on this subject, for if we should extract all that the Prophets have written concerning the marvellous and miraculous power of God which has not as yet been fulfilled, it would fill a larger volume than is our purpose to publish on this subject at present, I have written enough on this subject to satisfy every believer in the bible, that will give it a candid perusal, that the traditions of a large part of

christendom is not according to the law and the testimony.

AMOS B. TOMLINSON.

From the Book of Doctrine and Covenants.

SECTION I.

LECTURE 1.—ON FAITH.

1. Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order:

3. First, Faith itself—what it is:

4. Secondly, The object on which it rests; and

5. Thirdly, The effects which flow from it.

6. Agreeably to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the 11th chapter of that epistle, and 1st verse, gives the following definition of the word faith.

8. "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease both physical and mental.

11. Were this class to go back and reflect upon the history of their lives from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet?—Was it not the hope which you had in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you believed that you

would have found? Or would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there any thing that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so? Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that *believeth* and is baptized shall be saved. Mark xvi. 16.

13. As we receive by faith all temporal blessings that we do receive, so we in like manner, receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, xi. 3.

14. Through faith we understand that the worlds were framed by the word of God: so that things which are seen, were not made of things which do appear.

15. By this we understand that the principle of power, which exists in the bosom of God, by which the worlds were framed, was faith; that it is by reason of this principle of power, existing in the Deity, that all created things exist—so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in Him.

16. Had it not been for the principle of faith, the worlds would never have been framed, neither would man ever have been formed of the dust—it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist.

17. Who cannot see, that, if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? and that, if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18. The Savior says, Matthew xvii. 19, 20, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he "if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it

shall remove; and nothing shall be impossible unto you."

19. Moroni, while abridging and compiling the record of his Fathers, has given us the following account of faith, as the principle of power. He says, page 563, "That it was the faith of Alma and Amulek which caused the walls of the prison to be rent, it was recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 421st page, and that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page.

20. In addition to this, we are told in Hebrews, xi. 32, 33, 34, 35, that Gideon, Barak, Sampson, Jephthah, David, Samuel and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c. &c.

21. Also, Joshua in the sight of all Israel, bade the sun and moon to stand still, and it was done. Josh. x. 12.

22. We here understand, that the sacred writers say, that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order, by reason of the faith there was in Him. So with man also. He spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in them.

23. Had it not been for the faith which was in men, they might have spoken to the sun, the moon, mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain.

24. Faith, then, is the great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God.—Without it, there is no power, and without power there could be no creation nor existence.

OF THEOLOGY.

Question.—What is theology?

Answer.—It is that revealed science which treats of the being and attributes of God—his relations to us—the dispensations of his providence—his will with respect to our actions—and his purposes with respect to our end.—[Buck's Theological Dictionary, page 582.]

Q. What is the first principle in this revealed science?

A. Faith. § 1. ¶ 1.

Q. Why is faith the first principle in this revealed science?

A. Because it is the foundation of all righteousness. Heb 11:6. Without faith it is impossible to please God. 1st. John, 3: 7. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he [God] is righteous. § 1. ¶ 1.

Q. What arrangement should be followed in presenting the subject of faith?

A. First, Should be shown what faith is: § 1. ¶ 3.

Secondly, The object upon which it rests: and § 1. ¶ 5.

Thirdly, The effects which flow from it. § 1. ¶ 5.

Q. What is faith?

A. It is the assurance of things hoped for, the evidence of things not seen: Heb. 11: 1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Heb. 11: 3.—Through faith we understand the worlds were framed by the word of God. § 1. ¶ 8, 9.

Q. How do you prove that faith is the principle of action in all intelligent beings?

A. First, By duly considering the operations of my own mind; and secondly, by the direct declaration of scripture. Heb. 11:7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Heb. 11:8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Heb. 11:9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. 11:27. By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. § 1. ¶ 10, 11.

Q. Is not faith the principle of action in spiritual things as well as in temporal?

A. It is.

Q. How do you prove it?

A. Heb. 11:6. Without faith it is impossible to please God. Mark 16:16. He that believeth and is baptized, shall be saved.—Rom. 4:19. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. § 1. ¶ 12, 13.

Q. Is faith any thing else beside the principle of action?

A. It is.

Q. What is it?

A. It is the principle of power also.—
§ 1. ¶ 13.

Q. How do you prove it?

A. First, It is the principle of power in the Deity, as well as in man. Heb. 11:3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. § 1. ¶ 14, 15, 16.

Secondly, It is the principle of power in man also. Book of Mormon, page 264.—Alma and Amulek are delivered from prison. Do. page 421. Nephi and Lehi, with the Lamanites, are immersed with the Spirit.—Do. page 565. The mountain Zerin, by the faith of the brother of Jared, is removed.—Josh. 10:12. Thespake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. Josh. 10:13. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mat. 17:19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? Mat. 17:20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Heb. 11:32. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Sampson; and of Jephthah, of David also, and Samuel, and of the prophets. Heb. 11:33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Heb. 11:34.—Quenced the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11:35.—Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. § 1. ¶ 16, 17, 18, 19, 20, 21, 22.

Q. How would you define faith in its most unlimited sense?

A. It is the first great governing principle, which has power, dominion and authority over all things. § 1. ¶ 24.

Q. How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion, and authority over all things?

A. By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God, and without it there is no power; and without power there could be no creation, nor existence! § 1. ¶ 24.

SINGULAR PHENOMENON ON LAKE ONTARIO.

On Saturday last, an extraordinary occurrence was noticed in the lake at this place. Shortly before noon, some gentlemen walking upon the wharf, happening to cast their eyes upon the water, between the piers, were struck with the very unusual appearance of a strong current tide, as it were, setting directly out to sea. It seemed as if the whole lake was going bodily away. In a few minutes nearly a third part of the inner harbor, with a corresponding portion of the shore on either side, was left entirely bare, when suddenly the tide turned and came as rapidly back again, filling the harbor at least two feet higher than it was before.—This extraordinary action of the lake was continued at regular intervals of every eight or ten minutes till after dark; the highest tide noticed being a little before six in the evening, when the water rose seven inches higher than it was last spring, and just two feet and an inch above its present level. We understand the same occurrence was noticed at other places on the lake, and we hear that at Port Hope the effect was so great that the steam boat Princess Royal could not get into the harbor at all, running hard aground when more than her length outside the entrance to the piers.—The cause of so extraordinary a phenomenon is at present a matter of various conjectures, but the general opinion seems to be that it could only have been produced by a violent earthquake in some other part of the continent which we shall probably soon hear of.

Cobourg (Canada) Star.

From the Pittsburg Chronicle of Oct. 15

MORMON NEWS.—We copy the following from the St. Louis Republican of Monday the 6th:—"Our correspondence from Warsaw states the result of the deliberations of the Anti-Mormon convention at Carthage last week. Nine of the adjoining counties were represented, and it will be seen that they resolved that the Saints must leave by spring. As the official proceedings have not yet reached us, we are unacquainted with the mode proposed to effect this object, but hope it may be such as to leave no doubt on the subject. We learn by the Die Vernon that Gen. Hardin had arrested Backenstos, and it was said, intended to send him to Springfield—with what object we are not informed. Nauvoo was quiet, and Gen. Hardin had left the place with the forces under his command."

End of the Mormon War.—By documents published in the St. Louis Republican, we learn that the Mormons have entered into a definite arrangement to leave Illinois in the spring, in a body, for some place west of the Rocky Mountains. This arrangement has been amicably agreed upon—in fact, the Mormons say they had intended going at any rate, had the disturbance not taken place. A small military force will be kept in the county to preserve order until the removal takes place.

POETRY.

SECOND ADVENT.

Come, O! thou King of Kings!
We've waited long for thee,
With healing in thy wings,
To set thy people free;
Come thou desire of nations, come,
Let Israel now be gathered home.

Come, and make an end of sin,
And cleanse the earth by fire,
And righteousness bring in,
That saints may tune the lyre,
With songs of joy in happier strains,
To welcome in thy peaceful reign.

Hosannahs now shall sound
From all the ransomed throng,
And glory echo round
A new triumphal song;
The wide expanse of heav'n fill
With anthems sweet from Zion's hill.

Hail! Prince of Life and peace,
Thrice welcome to thy throne,
While all the chosen race,
Their Lord and Savior own;—
The heathen nations bow the knee,
And every tongue confess to thee.

DIED, in the city of New York, on the 19th of Sept. of inflammation in the throat and lungs, Laura Malvina, daughter of Elder George T. and Mariah M. Leach, aged 14 years and 2 months. She was a consistent member of the church of Christ, and died in the full enjoyment of perfect confidence of her divine acceptance, pleading with her relations to meet her in the morning of the first resurrection.

UNIVERSITY OF THE

"Literary and Botanico-Medical College of the State of Ohio," at Cincinnati:—

ESTABLISHED BY LAW.

COLLEGE OF PHYSICIANS AND SURGEONS.

The following gentlemen compose the Faculty:—

DOCTOR CURTIS, Professor of the Institutes, and Practice of Medicine; Materia Medica, Pharmacy, and Therapeutics; Pathology, and Hygiene.

DOCTOR HILL, Professor of Anatomy; Physiology, and Surgery.

JOSEPH BROWN, Professor of Chemistry and Botany.

DOCTOR BENNETT, Professor of Midwifery, and the Diseases peculiar to Women and Children; Forensic Medicine, and Clinical Practice—(formerly Professor of Obstetric Medicine in the "Willoughby University of Lake Erie.")

A Charter incorporating the "Literary and Botanico-Medical College of the State of Ohio," with the most plenary University powers, was granted by an act of the Legisla-

ture in March, 1839, since which time its Medical Department—the College of Physicians and Surgeons—has been in successful operation. It is the oldest Botanico-Medical College in the United States, and its patronage has been encouraging. The advantages for professional study and the acquisition of correct knowledge in Anatomy, Surgery, Practice of Medicine, and Obstetrics, are not surpassed by those of any other Medical Institution in the United States. The Medical and Surgical Clinique attached to the University will afford opportunities for Hospital Practice, in addition to other similar facilities; and those persons requiring assistance in the operative departments, who will submit to the clinical observation and inspection of the class, will, during the lecture season, be operated upon gratuitously. Many important operations are performed on the living subject, and the whole theory and practice are carefully taught and illustrated on the cadaver. Physiology is illustrated with the Manikin, the most wonderful exhibition of art—an instrument by the aid of which an amount of knowledge that it once required years to obtain, can be communicated in as many weeks. Pathology, diagnosis, and therapeutics, will be illustrated abundantly in the college. The principal articles of the *Materia Medica*, both crude and prepared, will be exhibited so constantly, as to enable the student to become acquainted with the agents he is to use in his profession. The chemical apparatus, the botanic garden, and a great variety of maps, diagrams, paintings, &c., complete the means of illustration.

We feel happy in assuring the public that we have, now, associated with us, gentlemen who will answer every reasonable expectation. And we are all determined to give the community, particularly the friends of medical reform, an opportunity to remove from the general practitioners of the new system, the popular charge of ignorance, and empiricism. Will you sustain us? We shall see!

The lectures in this University will commence on the first Monday in November, at the college Edifice, on 3rd Street, between Broadway and Ludlow, and continue four months. There will be at least five **REGULAR LECTURES**, daily, for five days in each week; (Saturdays being occupied by the Medical Society connected with the college.) and occasionally, an extra evening lecture, on miscellaneous subjects collaterally connected with medical science.

As there will be no summer course hereafter, those who desire the advantages of this Institution will avail themselves of the **WINTER SESSION**.

The fees for a full course of Lectures, Matriculation included, amount to \$30, **IN ADVANCE**. Diploma, \$20. A full course of Lectures will be delivered on Dental Surgery, by an able Dentist of this city, for which an additional fee of \$2 will be charged.